

14/15/22

لا إله إلا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
MAULVI MUHAMMAD DIN

شمس الاسلام



Vol. III. No. II—April, 1924

Allah. 47.
Holy Quran. 48.
Traditions. 49.
Divine Love. 50.
Our Prayer. 50.
Says Leader. 51.
Messiah Says. 52.
Defend America. 53.

Atonement. 54.
Zion. 57.
Islam Criticised. 57.
Luke. 60.
Resurrection. 62.
Grace. 63.
One Religion. 63.
Reviews. 64.

Did Jesus Die
on the Cross? 69.
Our Missions. 71.
New Converts. 74.
Notes and Excerpts. 75.
Jesus and Polygamy. 76.
What Is Islam
Omar's Order? 77.

A Quarterly Magazine
Annual Subscription, \$1.00 (England 5/- India Rs. 5/-) Single Copy 25c.
Published by M. M. DIN; 4448 Wabash Ave.,
Chicago, Ill., U. S. Amer.
Entered as Second-Class Matter, Chicago Post Office, July 31, 1923,
Under Act of March 3, 1879.

AHMADIA MOVEMENT IN ISLAM

Founded by His Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi, the Holy Reformer of the Day, who appeared in fulfilment of the prophecies given by all the great prophets and sages of the past, especially the Master Prophet MUHAMMAD—PEACE BE WITH THEM ALL.

Headquarters of the movement: QADIAN, Punjab, Br. India.

Branches all over India, Burma, Ceylon, Hong Kong, Australia, Mesopotamia, Persia, Turkestan, Arabia, Egypt, East Africa, West Africa, Mauritius, England and the United States of America and Trinidad.

Missionaries Abroad

London—M. A. R. Nayyar, Phil. B., F. P. C., 63 Melrose Road, Southfields, London S. W. 18.

Berlin, Germany—M. Mubarak Ali B. A., B. T., Charlotten Strasse 55, Berlin W. 8.

West Africa—M. F. R. Hakeem, Salt Pond, Gold Coast.

Mauritius, Africa—Maulvi H. G. Muhammad B. A.

Maulvi H. Obeidullah.

Egypt—Shaikh Mahmud Ahmad, Shara Khalijul Misri, No. 505, Cairo.

Australia—H. Musa Khan.

Singapore—Hakeem Rehmat Ali.

Jedda, Arabia—Syed Abou Bekr.

Hong Kong, China—Syed Ghulam Mujtaba.

America—Chicago (Headquarters), Maulvi Muhammad Din B. A.

Shaikh Ahmad Din, 2636 Olive Street, St. Louis, Mo.

The following books on Islam are available at any of the above mission centres:—

Extracts from the Holy Quran and the Traditions of the Master Prophet Muhammad.

Refutation of Atheism by a Moslem Saint.

Teachings of Ahmad—Essays on Islam.

Arabic—English Primer.

Different Numbers of Indian Moslem Magazine, named Review of Religions.

First Chapter of the Holy Quran, Arabic and English.

Islam and Civilization.

Teachings of Islam.

A RARE OPPORTUNITY

Special reduced rates for advertising in the Quarterly magazine "THE MOSLEM SUNRISE" which goes all over the world, provided that the printing matter with remittance reaches this office not later than December 31st.

Whole page $7\frac{1}{2}$ by $4\frac{1}{2}$\$30.00

Half page or one column.....\$15.00

Half column $3\frac{3}{4}$ by $2\frac{1}{4}$\$ 8.00

Quarter column $1\frac{3}{4}$ by $2\frac{1}{4}$\$ 5.00

The above rates are for 10 point composition and for 8 point add 25 per cent, and for 6 point add 50 per cent.

Per line (5 words).....\$ 1.00

The rates will change if the Quarterly issue becomes a monthly.

M. M. DIN,

4448 Wabash Ave., Chicago, Ill.

Editor Moslem Sunrise.



THE Moslem Sunrise

4418 WABASH AVE.

CHICAGO, ILL., U. S. A.

No. 2

APRIL, 1924

Vol. III

ALLAH

HE IS ALLAH BESIDE WHOM THERE IS NONE WHO SHOULD BE SERVED, THE KNOWER OF THE UNSEEN AND SEEN; HE IS THE BENEFICENT, THE MERCIFUL. HE IS ALLAH BESIDE WHOM THERE IS NO GOD, THE KING, THE HOLY, THE AUTHOR OF PEACE, THE GRANTOR OF SECURITY, GUARDIAN OVER ALL, THE MIGHTY, THE RESTORER OF EVERY LOSS, THE POSSESSOR OF EVERY GREATNESS. HIGH IS ALLAH ABOVE WHAT THEY SET UP WITH HIM. HE IS ALLAH, THE MAKER OF ALL THINGS, THE CREATOR OF ALL EXISTENCE, THE FASHIONER OF ALL IMAGES—HIS ARE THE MOST EXCELLENT AND BEAUTIFUL ATTRIBUTES; EVERYTHING THAT EXISTS IN THE HEAVENS OR IN THE EARTH DECLARES HIS GLORY AND HIS PERFECTION, AND HE IS THE MIGHTY, THE WISE. HE IS GOD THE ALL-HEARING, THE ALL-SEEING, THE DELIVERER FROM EVERY AFFLICTION, THE GENEROUS, THE GRACIOUS, THE FORGIVING, THE NEAR-AT-HAND, WHO LOVES GOOD AND HATES EVIL, WHO WILL TAKE ACCOUNT OF ALL HUMAN ACTIONS.—QURAN.

قرآن مجید

TWO VERSES FROM THE HOLY QURAN

Lâ tud-rik-hul ab-sâr-ro-wa ho-wa yud-ri-kil ab-sâr wa ho-wal la-tee-ful kha-beer. Qud jâ-a-kum ba-sâ-e-ro mir-rab-bî-kum fa man ab-sâ-ra fa-lî nuf-sih, wâ mun a'-mî-ya fa a'-lai-hâ, wâ mâ anâ a'-lai-kum bî-hâ-feeze.

Translation

The eyes (or intellect) cannot comprehend Him while He comprehendeth the eyes (or intellect) and He is Finely Imperceptible, the All-informed. Verily the proofs have come to you from your Lord; whose profited by them the advantage is his and whose is blind to them that will be to his own disadvantage: and I am not a keeper over you.

Explanation

The things that we can perceive with our senses are coarser and denser. The finer a thing is the remoter it becomes to our senses. Air, heat, and electricity are more difficult to perceive than wood and stone, for the former are finer than the latter. Similarly gravity and gravitation, etheric waves and radio activity require a finer perception than solids or fluids. Moreover the finer a thing is the more pervasive it becomes. Electricity, ether, and energy seem to be pervading everywhere. But the material things are very restricted in their sphere and bound in a smaller compass. The finer things seem to be comprehensive and of more pervasive nature. The immaterial seem to be in, out and around the material. The verses quoted above refer to this law that governs the universe. God is finer than anything and therefore beyond the ken of all intellect. The eyes cannot perceive Him nor intellect and reason cannot fully comprehend Him. Yet reason cannot deny Him though it may be blindly groping its way. This proves that God must be in, around, about, and beyond the universe. We feel His presence yet we cannot comprehend Him. But there is one difference. If our senses and intellect and reasoning fail to find Him, He, out of His own Mercy, reveals His Ownself to convince us that He is there, but the other fine things of universe have not the power of self-revelation. So here the analogy ends. God reveals Himself for He is All-knowing. He knows human needs. He knows that reason without the light of revelation is a blind alley. In moral government it has never succeeded. But every man is not fitted to receive divine revelation, because every one does not prepare himself for its reception. It needs a lifelong preparation and self-mortification. The recipients of divine revelation have had to undergo death every day of their lives and it is then only that they begin to listen in. To convince an ordinary man of the world, therefore, are revealed certain proofs through these divine men, and if men profit by them then it is they who gain, for they become partakers of divine light which becomes their guide all their life. If they turn aside then it is they who suffer, for they become totally blind, losing even that dim light which they had already possessed. Disuse of God-given faculties has always been a prelude to their entire loss. The prophet's duty is only to warn; he cannot force any one. It is an experience which every one has to pass through; it cannot be thrust upon. The Holy Quran always appeals to human experience and it is one of its greatest charms that it adduces man and his self for man's edification. These two verses are a case in point.

من احاديث الرسول

SAYINGS OF THE HOLY PROPHET

The Caliphate will last for thirty years only to be followed by despotic and tyrannical rulers. (Molookun Odhoodh).

Verily shall Allah raise for my followers at the beginning of every century a Reformer who shall revive their religion for them.

He who does not recognize the Imam of the age dies the death of ignorance.

He dieth not who giveth his life to learning.

Whoso honoureth the learned honoureth me.

Excessive knowledge is better than excessive praying and the Fear of the Lord is the chief prop of faith.

It is better to teach knowledge one hour in the night than to pray the whole night.

The time is near in which nothing will remain of Islam but its name, and of the Quran but its mere appearance, and the mosques of the Moslems will be destitute of knowledge and worship, and the learned shall be the worst folk under the heavens: contention and strife will issue from them, and it will return upon themselves.

Convey to other persons none of my words except which you know of surety; verily, who purposely utters a falsehood concerning me should look for his abode in Hell.

I am sent for the whole world while previous prophets were sent to particular tribes.

The devil exerts an influence on the son of man and the angel too.

The devilish influence is to incite a man to wickedness and to deny the truth; and the influence of the angel is to impel man to do good and to accept the truth.

He is not of us who doth not order that which is good, and prohibit that which is bad.

He who trieth to remove the want of his brother, whether he be successful or not, Allah will forgive his sins.

The best of men is he from whom good accrueeth to humanity.

There was not any Messenger sent before me by Allah, but found friends and companions, who embraced his teachings and became his disciples; after which were born those who gave out precepts which they did not practice themselves, and did what they were forbidden to do; believers are those then who resist such folk with their hands, with their tongues, and with their hearts; and there is nothing in faith besides this, even unto a grain of mustard seed.

Speak to men according to their mental capacities, for if you speak all things to all men, some cannot understand you and so they fall into errors.

Fear not the popular blame in expressing and exposing Allah's truth.

Say what is true, although it may be bitter and displeasing to the people.

Islam began in forlorn state, and it will quickly return to what it was in the beginning; then be joyful ye who are firm.

Refrain from seeing and speaking of the vices of mankind, for you know that you yourself are not free from sin.

When people see evil actions being done, but do not alter them, it is near that Allah may punish them.

صلى الله عليه وآله وسلم

DIVINE LOVE

By the Promised Messiah

My Love what wonders hast
Thou worked without pain;
The cuts and the salve
Thou hast made the same.

The collection of all the worlds
Thou hast scattered to the winds;
All Thy lovers Thou hast
Confounded and confused in mind.

A single manifestation of Thee
Makes a mote become sun at noon;
Many an earthly atom hast Thou
Turned into a bright clear moon.

O what a miracle was it that
In a sudden bestowal of favour
Thou took away all the barriers
That Thou might descend as a Saviour.

In truth none sacrifices for another;
Sincerity is an easy way to tread—
Thou hast made Thy path so simple
That by children it hath been read.

Bold airs, graces, wiles and guiles
have seen
Their consummation in Thee—
Not a knavish coquet but is crying
For Thy affliction and Thy self to see.

Whoever fell into Thy furnace
Thou roasted *with Thy fire*.
Whoever come to Thee in joy
Thou turned him away in tears.

Until I became insane for Thee
My head was bereft of all sense;
My life for Thee my fancy what a
favour
Hast Thou done to me, *so dense*.

My Love-Fever, by God, Thy fury
Makes Thee an infidel most brave;
But Thou hast made me
A Moslem, a submissive slave.

Direct or indirect it is Thee
That causes all unrest;
Moslem or Non-Moslem there is
Thy simmering in every breast.

The Messiah that was said to be
Located somewhere in the firmament above;

Thy Grace came down and raised
him
From the earth, *unto the world of Love*.

Translated by
Siddika Rahatullah.

OUR PRAYER

1

All praise is due to Thee O God;
None other than Thee we adore.
Thou art the Master of the Worlds.
Thine aid do we implore.

2

Thou art compassion; lead Thou on
To Thy right path our human
race,
Thy Mercy floweth evermore.
Do guide us to the path of Grace.

3

Thou art the Lord of Judgment
Day,
For sure shall all be judged by
Thee,
O keep us off the path of sin
And Error's way, so mote it be.

ABDUR RAHIM in *Notes on Islam*.

Who knows what may be the destiny of our present civilization, if there is too much prosperity in one part of the world and too little in the other? Effeteness and prosperity on one side and the fierceness of necessity on the other side have often changed the levels in the geography of mankind and has caused the uncivilized to flow in upon the prosperous and the effete, destroying their civilization as they destroyed their population. The lesson is that civilization cannot afford to have beyond its levees a rising tide of impoverished humanity kept away from what, to them, is a wonderful surplus, by artificial regulations.

G. S. McFARLAND

HEAR WHAT THE LEADER SAYS

Q. A person thinks and thinks and arrives at a certain conclusion, and acts according to that. Another person also thinks in his own way and reaches certain conclusions and moulds his life according to that. What right has the one to denounce the other?

A. If it means why they call each other liars, then their conduct is right reprehensible, for lying presupposes evil intention. None has a right to think or regard other as a liar, unless and until one gives the other an occasion to doubt his bonafides; or until the one betrays signs of lying in his words and deeds. To abuse and revile others never becomes noble souls, unless one is justified in the course he is adopting. But if the question imports why people regard each other mistaken then it becomes altogether different. It will resolve then into two categories. Either the two different ideas are two independent roads to one and the same conclusion. If that were so then nobody has a right to regard the other as mistaken for when both the roads lead to the same place then both are on a par and it does not become one to blame the other, for that would surely cause schism and disturbance. But if the difference of opinion pertains to the reality or unreality of a thing then I think everybody has a right to regard the view of other mistaken, for contradictions can not be reconciled. For instance a person thinks that there is such a thing as God, while the other thinks that there is no such thing as God. Now in the nature of things you cannot help thinking otherwise. Both of these statements can not be true at one and the same time. One of them needs must be wrong. He who believes in God must regard the disbeliever in the wrong, and vice versa. Similarly a person believes that Muhammad

was a true Messenger of God whilst the other regards him as an imposter, these two views can never stand together. One of them must be wrong. The same rule applies to all the beliefs and actions of life. They must fall under the two categories. They must either be false or they must be true; there can be no third way.

To give a practical shape to this difference of opinion, then again there are two ways. Certain differences may be about mere details or matters of minor importance which do not at all touch the spiritual side or the moral side of man. If they affect at all it is only in a very imperceptible way. In such a case if there is a difference of opinion, that must be sacrificed or compromised for the good of all. But if the difference of opinion touches the very vital things of life: if it affects the mental, moral and spiritual sides to a far-reaching extent, and if one party is denying a truth which is self evident, then it becomes the other party to warn the first of the serious consequences of their ill-advised course. That would be the most human and proper course to adopt. If we do not offer our help to a blind man and if we do not show him the way there is a danger of his falling into the pit, and before God and man we are accountable for our shortsightedness and dereliction of human duty, for his fall will ultimately affect us, so inseparably connected we are one to another. The only precaution is that we do not assume the roll of a mentor or a boss to become our brother's keeper in a way, for that has been the bane of all such well-intentioned courses. There should neither be contempt nor hatred in our words as well as attitude which should breathe of sincerity, sympathy, and fellow-feeling. That would be the most advisable and desirable course to follow in all such circumstances.

WHAT THE MESSIAH AHMAD SAYS

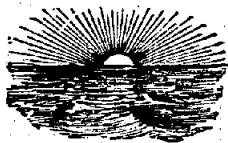
What is real light? It is what comes down from heaven and descends upon the heart of a person, consoling and comforting him. This light seeker after salvation needs, for if one is not free from doubt he is not free from torment. He who is deprived of divine vision here will also be without any light in the next life. The holy Word says: "He who is blind in this life will be blind in the life to come and his condition will be worse than before." Scattered all over the holy book we come across references which tell us that God illumines the hearts of those who seek after His light, so much so that they will be vouchsafed divine vision. He says that He will manifest His might and Glory upon them in a way that all might and worldly glory will become insignificant in their eyes. These are the things that I have directly heard from Him through His revelation to me. My soul cried out to me, This is the way to reach and know Him, and that is the only way to overcome sin. For a seeker after reality and truth it is necessary that he follows truth and reality. Suppositions, hypotheses, and theories cannot avail us anything in this path. We are witnesses ourselves and we bear witness before all the world that we have found this truth and reality through the Holy Quran. We heard God's voice and we saw the mighty signs of His right hand, the same God who sent down this Quran. We are convinced that He is the true God and He is the Master of all the worlds. We are sure of it as we are sure of the fact that land under water is saturated with it. It is with a certainty and conviction that we invite others to this truth and light. We have found this True Light which dispels all darkness. This really makes us cold to all worldly desires and riches, and this is the only way by which a man can purge himself of all impurities and darknesses of the flesh. Thus can he get out of his self and low desires as a snake gets out of his moulted skin. That is the living faith that we possess. These living signs of a living faith are denied to the present-day Christianity, though the promise is there in the gospels. This is just promising something to our ears and denying it to our hope. Christianity is dead, dead to all intents and purposes, for it does not give us any living promise. For its proof it only takes us back. What is the use of a religion that only offers us stories from the past and has no ready thing in the present. This is what we mean by the death of a religion. If we cannot get anything now what care we for the past. No sign of life in Christianity now; we are not children to be amused and pleased with the fables. Let the dead past bury its dead, we are in the living present. Come, give us something nourishing and lifegiving which can sustain our life now. The early fathers had the thing; why can't we have it now? The present will prove the past or we shall have to discard it as a useless thing. We don't need lifeless heirlooms. Away with it. Give us the bread of life or begone and be forever forgotten.

"IF CHRIST CAME BACK"

C. H. Zaleske, Fernando, B. A., LL.B., M.M.C., at the Municipal Council of Colombo, in favor of his motion against the Kenya decision, said,

"What a paradox of Christianity, a Religion founded by an Asiatic

even if our Lord Jesus were once again to assume human form and attempt to enter these and other Christian countries mentioned in the motion (Canada, Australia, South Africa, Kenya) he would be kept out as a despised Asiatic ("Ceylon Independent" 6.9.23.)



THE MOSLEM SUNRISE

« شمس الاسلام »

No. 2, Vol. 3

April, 1924

BE MOSLEMS AND DEFEND AMERICA

A good deal of controversy is going on on the pulpit as well as in the press about the future course of American policy in connection with the war. There are certain organizations whose purpose, as we read them, is to advise America to initiate a policy of absolute peace and declare against all kinds of war. Some even go so far as to announce their intention of refusing to bear arms even in case of a defensive war. We are not to discuss here the merits of the question one way or the other, for ours is a non-political religious paper. If we say anything that is from purely religious point of view. We are concerned here with pulpit, the Christian pulpit, we mean. Of course we can easily understand the position of those who want to have Jesus first. They want to be out of war at any cost, because Jesus said: **Resist not Evil.** Their attitude is perfectly understandable. Jesus it was who said that if you are smitten on the right cheek you are to turn your left also, and if any one takes away your coat you might with good grace hand over your trousers as well. Those who want to follow Jesus through thick and thin are absolutely justified in refusing to bear arms even in self-defence, for did he not say that those who live by the sword die by the sword. This is plain logic, but we fail to understand why is it that these gentlemen

want to follow this one teaching of Jesus and neglect his others. Why do they have more than one suit of clothes, any scrip or coin; why is it that they marry or divorce: why is it that they are thinking of morrow —this very discussion of future wars and their attitude towards it smacks of thought of the morrow? Let them be consistent in their attitude and let them live a Christian life as Jesus taught it. Charity begins at home. Before they go out telling others what they should or should not do let them first be true to Jesus. Let them be frank. We are addressing here the Christian ministers who want to be pacifists at any cost. As to those who want to be patriotic as well as Christian we say your object is very laudable, but you can not be true Christian. Jesus absolutely forbade war, but your patriotism requires that you should be in the forefront of those who are willing to lay down their lives for the sake of their country. Jesus' teaching is only meant for the recluses and hermits who have nothing to do with this life, who scorn life and all that it stands for. If Jesus could he would have enforced the doctrine of castration on a wholesale scale and there would have been an end to this thriving and living world as we see it today. You want to live, and it is on this condition that you would allow the world to live. But Jesus says resist not evil. Hence you will have to stop all this tall talk of Christianity and fall into line with Islam, which says and commands **Fight against those who fight against you, but exceed not the limit.** If you hesitate to declare yourself for Islam for some obvious reason, then rest assured that by your practice you are endorsing an Islamic principle and rejecting Christianity just in the same way as you have been discarding other salient points of Christianity in favor of Islamic principles, but you are too proud to admit it. Anyway the victory is for Islam,

which you will have to admit some time. You can't be Christian as well as do the fighting job. It should be understood that we address here the Christians alone.

ATONEMENT AND VICARIOUS SACRIFICE

Our Christian friends believe that man cannot escape from sin, since it has become inherent in him owing to the sins of his first parents. In support of this they say that it is easier to sin than to do good. Moreover man regards sin as agreeable and virtue a disagreeable burden. As sin is inherent therefore it cannot be wiped off altogether. Repentance merely can turn away the punishment but natural consequences can not be done away with, they aver; for instance, they point out that the natural consequence of fornication and promiscuous sexual intercourse is either gonorrhoea or syphilis. Penitance may keep away the chastisement, but it is impossible to avoid the vengeance of Nature. Intercession and repentance always follow sin and not precede it; hence they cannot be of any efficacy, for sin must entail its consequences. That is why belief in repentance and intercession makes a man hold in the commission of sins. Fasting and prayer they also think are of no avail when once you have been in the grip of sin. On the other hand they say that if a person is let off without punishment that is against the justice and righteousness of God. Law and its ordinances only make a man sinful, for sin they say comes with knowledge. That is why they advance their pet theory of vicarious sacrifice, for according to them it is in this way alone that the justice, mercy, and righteousness of God are reconciled and satisfied. Jesus died for us and expiated for our sins, thus satisfying the justice of God, and therefore people have now been freed from the bondage of sin on account of this merciful design of God

through His divine son Jesus. This we think is a fair exposition of the Christian point of view, and we believe we have left out no necessary and essential point to give a fair hearing.

That a man cannot escape sin owing to the hereditary taint we believe is an idea which is derogatory to the sublimity of human nature. If a person were to carefully examine his own self he will notice that he is not at all the creature of fate; he is a free agent more or less in the moral government of this world. There is no power outside of man's own freewill that can force him to act otherwise. The only difference between man and the lower animals is that they can be driven where the driver listeth, whilst that is not the case with man. The thing is this that sin can be classified under two headings—moral and spiritual—the latter being only traceable to the divine laws. People free from moral sins can be found in all religions—it is possible that even among the atheists we may meet with persons who may be perfectly free from all moral sins. As a matter of fact it is still a moot point whether sin is hereditary. Even if we admit that it were so, we can say that it is easy to escape from it. It is true that physically a man inherits the physical traits of his parents; a syphilitic inherits a syphilitic nature, and a tuberculous a tuberculous. It may be supposed that spiritual diseases may be transmittable this way. But there are three considerations. 1. How far can one inherit the taint of sin? 2. Is every sin inheritable? 3. Are its effects effaceable?

We know that those diseases alone are inherited with which the parents are infected. It never happens that syphilis transmits fever or phthisis, diabetes. Secondly, the same disease infects the offspring which infects the parents, at the time of conception. 3. Only such disease can infect the embryo which

has taken a deep and permanent seat in the constitution of the parents. Taking all these things into consideration we can say that Adam's sin, if any, cannot linger long.

According to the Christian Scriptures Adam ate of the tree of knowledge; hence the child was to inherit this disease of knowledge. Immediately after the eating of fruit we are told that Adam repented, hence it is this permanent trait that the offspring of Adam was to inherit and not the temporary aberration of mind. His immediate and prompt repentance shows that the disease had not taken a deep root, hence it could not be hereditary. Adam did not persist in sin and he died a true repentant. It is not always true that all diseases are inheritable. As a matter of fact even the so-called hereditary diseases are not sometimes at all transmitted. Very often a tuberculous does not beget a tuberculous. Then again it is an established fact that a family suffering from such a malignantly distressful inheritable disease is wiped out in a few generations or the disease disappears. It can never be that the disease may take a permanent hold and linger on endlessly. If that were so the world could not go on for long. Even if sin had started with Adam it must have stopped long, long ago. Moreover we know that regular treatment of almost all hereditary diseases can help efface all traces of such diseases, if care is taken from the time of conception and this has been practically demonstrated. Good food, healthy upbringing and training, and good atmosphere and social relations help a great way. Hence it is unbelievable that sin could be so malignantly persisting and it is wrong to base one's fundamentals of religion on such a shifting basis.

To say that it is easier to sin than to act righteously is again not a right appreciation of human nature.

If that were so the world would have been full of vice without a trace of virtue. The facts belie this assertion. Moreover if it appears easier sometimes to sin, it is not because it is really easier, but because we didn't care to go into the question. The fact is this that when a person makes his first attempt at lying he really finds it hard to do it. He who is accustomed to speaking the truth finds it a terrible ordeal to tell a lie. He sweats and perspires all over; he cannot find it in his heart that he has done the right thing; he cannot show his face; he cannot look boldly into the faces of others lest they detect his weakness; and he is very much confused. Similarly a thief for the first time finds it hard to reconcile his conscience with his deed. For the first time a guilty mind finds it real hard to conceal his guilt. It is only when a liar, a thief, or a guilty person get hardened in their habits, when they repeat the same thing over and over again, that they become callous and so they find it easier to go into it with a light heart. Yet it is easy to see that this is the unnatural state of mind. No person ever feels confused and confounded when he is doing the right thing. That shows that right is natural and wrong is unnatural, and it is really mighty hard to do wrong so long as one is not hardened into wickedness.

There is another aspect of this question. We admit some natures think it easy to go wrong, but as we have shown that this is due to the warping of intellect under unnatural circumstances. Yet we have a right to ask this question. What would you think of a man who thinks it right to do the right thing? Shall we say that he has inherited virtue? This one fact is sufficient to explode this theory of born taint, for nobody can deny the fact that there are such good souls in the world and history amply bears out what we say. Again, even in the

case of hardened criminals we find that they do not look upon their handiwork as good in every case. There are times when they are filled with remorse at their own misdeeds. A thief or a robber may take actual pleasure in the thing, but they never like the idea that they may be similarly despoiled of their spoils. This state we never find in the case of a righteous person. He can never repent of what he has done or he would never be displeased at the idea that the people should do the same thing towards him. Appreciation of sinfulness, if there is really such a thing, is always limited by time and place but the usefulness of good is universal and unlimited. For instance the doer of right will have the satisfaction to know that he is doing the right thing, and he will always like that others should do the same thing. Evil under certain mental conditions and during the act of commission may be regarded as not a bad thing by a degenerate but he is never of the same opinion under all circumstances and at all times. Utter degenerate may be an exception to this rule, but we don't despair of man. Sometimes under great provocation people have exhibited such signs of degeneracy, but this is only a temporary aberration of mind. A healthy mind has never thought like that.

It is said that as sin is hereditary and can be transmitted from generation to generation, why, it is no sin at all. What cannot be effaced is no sin. It is a sort of instinct. You can't help doing it. It is no sin to feel hunger and thirst, so, it is no sin to sin, for we are not free agents there. What cannot be cured must be endured. If sin cannot be omitted what about those generations that preceded the coming of Jesus? What about those prophets and the righteous folk who passed before Jesus? Is Abraham a sinner and an inmate of Hell? Surely that is not, or should not be the belief of any God-fearing person. Yet

if he is not a sinner, then, surely there is no use for this vicarious sacrifice. It is preposterous to think that a single mistake of Adam be so manifold in its incidence as to overshadow all human activities, yet his life-long virtues and righteous living should be altogether consigned to total oblivion. What a travesty of humanity! Is it not a fact that Adam had repented of his sin and God had accepted his remorseful promise of reform? Did he not die a righteous servant of God? Good or bad can always be judged as a whole. You can never judge a person from his isolated word or deed. To say that repentance cannot take away the natural consequences of one's actions cannot be advanced by a believer in Atonement, for in spite of their belief in the death of Jesus no true and faithful Christian has ever been able to escape the natural consequences of his actions. He is not a whit better than others who don't believe in this particular doctrine. As to the other world and the judgment of our deeds good and bad, why, repentance is as good, if not more, as this shedding of innocent blood to appease an offended deity.

(To be continued.)

Islam is: "There is no deity but God. He created the universe and rules it with love and mercy. He alone is to be worshipped: in Him confidence is to be placed in time of adversity. There must be no murmurings at His decrees: life—your own and others dearer than your own—must be placed in His hands in trust and love. The fatalism which has come to be regarded as part of the Moslem creed had no place in the system established by Muhammad who again and again distinctly and emphatically repudiated the idea. Muhammad taught reform and not revolution."—*Harnsforth Encyclopedia*.

ZION OF DAVID

Writes the New Witness of London: "It seems absolutely incredible that the Christian dwellers in Jerusalem, during the early centuries of our era, should have known no better way of manifesting their contempt for the Jews than by heaping over this rock the choicest and most unsavory filth of a not very clean city. Yet so it was. When the Caliph Omar conquered Palestine in 637 A. D., his first care was to have this piled up filth removed, the rock thoroughly cleansed and finally drenched with rosewater. Sixty years later, the mosque, like some enchanted palace of the imagination rose over it and has protected it ever since through more than twelve centuries. Defiled by the early Christians, neglected by the Jews, restored to honor by the great Caliph, it has become the most sacred treasure of Islam. And it is under the great dome that soars above it and the shining Eastern Crescent that surmounts it, that Mount Zion is still the 'perfection of beauty, the joy of the whole earth.'" It is wrongly supposed that the Jewish temple or a Christian Church was pulled down to make way for this holy mosque. The story is an invention of the enemies of Islam and it is in keeping with the lying agency that fabricated the story that the Alexandrian Library was burned down under the orders of Hazrat Omar. The mosque was built some fifty years after the death of the Caliph, while the library was burned down by the Christians themselves some three hundred years before the birth of the Caliph. Fiction, strange are thy ways.

ISLAM'S ATTITUDE TOWARD CHRISTIANITY

"I believe that Islam is but a continuation and consummation of Christianity as taught by Jesus himself in *his own speeches* which are reported in the Synoptic Gospels of

the New Testament. We have nothing to do with the interpretation of his words by his apostles and others after them. If we take the plain words reported to have proceeded from his blessed mouth, we clearly see that they teach the same sublime truths as our prophet himself inculcated. Jesus did not live long to complete his mission, Muhammad completed it. Both were God's messengers."—*Notes on Islam.*

WHO WAS DEAD?

A preacher who found no one at prayer-meeting began to toll the bell. A dozen folk came running in, and one asked, "Who is dead?" "The Church," replied the preacher, as he pulled away at the rope.—*The Ceylon Daily Mail.*

A CRITICISM OF ISLAM

Mr. J. C. Molony in his illuminating criticism of the Notes on Islam makes some very trenchant remarks against Islam. We are glad that he does not associate himself with any school of thought. He is as it were a free lance. "I am not, I fear, a convinced adherent of any particular form of religious faith," says he. Yet in spite of that he is convinced of the indubitable truth of Christian sphere. That is a very easy way of raising objections and escape taking home thrusts. But never mind that. We take him at his words. We won't touch Christianity, though we are afraid we do not know what these people mean by Christianity. People have a knack in these days of denying all the fundamentals of Christianity and still calling themselves Christian and extolling Christianity. It is a mentality that we have to meet with everywhere, in press, pulpit, as well as in life in general. People deny the historicity of Jesus, they reject his immaculate conception and miraculous birth, they disbelieve his miracles, they discard his death on the cross and his physical ascension into the

heaven, they call the gospel stories myths, and they regard the Christian Scriptures as mere plagiarisms of the Babylonian, Chaldean, Egyptian and Greek writings. But with all that we hear of Christianity on all hands. We wonder what it is. Even the so called teachings of Jesus which is a very fluid formula are but the old teachings taken from the prophets and other sacred writers. Anyway we are not concerned with these points at present. He says, "How then comes the fact that Islamic countries in the main have wretched governments, and are crumbling away before Christian powers?" The answer is very simple. Because instead of acting upon the true principles of Islam they began to act upon the obsolete Christian doctrine of non-resistance of evil. Instead of putting and keeping their house in order, and their home defences perfect and complete they let things have their own way and were easily seduced by those who they were told to be specially cautious of. The so-called *Christian* powers have succeeded because they bade good bye to the teachings of Christianity, and in its place adopted the saner principles of Islam. The trend of all modern legislation is towards Islamism and away from Christianity. We need not go into the details. The laws of marriage and divorce, social equity and human dealings, war and peace are all a replica of Islam and the discard of Christianity. Mr. Molony will note a striking contrast between his Christianity if he cares to read and study history. The first Moslems were the torch bearers of light and learning and so long as the Moslem nations abided by the teachings of their religion they were the masters of the world. As soon as they began to slacken, their hold upon the world began to slacken too. That stands as a strange contrast with the primitive and original Christianity. Instead of bringing light to the Roman civilisation

it plunged the whole Roman world into the abyssal darkness of the dark ages. Europe began to look bright when it cast off the old shackles of Christianity and began to breathe more freely. So the progress of the West is not owing to Christianity but in spite of it. We quite agree with him that religion has much to say in the matter of worldly progress and social amity, but we are constrained to remark that the religion of his thinking has been tried and found wanting. Islam has proved its worth and still awaits its opportunity.

Religion deals with eternal verities. Its function is the betterment of human mind and human nature. The workings of human nature all down the centuries have exhibited the same tendencies and the same inclinations. Details may alter and differ but the eternal verities remain the same. Hence there must be finality and fixity in those principles of conduct which have ever remained the same. It is absurd to look for change in these things. It is only the libertines to whom all restrictions seem awkward that advance such pleas. Otherwise human nature has had sufficient time to exhibit its true self. We have not come across any variety or variant. Such a long experience extending over so many thousand years is a sufficient guide. If Mr. Molony had shown any variant one could consider his viewpoint. Therefore it is an imbecile argument against finality. There must be some finality, or there ever would be confusion. Repeated experiments in the selfsame thing which have always proved the same result is a perfect guide that it is time we gave up this cant and hypocrisy and look to the actual facts.

Mr. Molony perhaps forgets that Islam does not approve of any priestly class, nor is there any in Islam. If a thing is abused it never means that the thing itself is bad. Food and water are good things.

yet nobody would ever say that they are useless simply because some people only live to eat and drink. It is strange to hear that Mr. Molony finds fault with Islam because it has laid a ban on the drink question. Even the inebriates of the West are beginning to realize the advantages of prohibition. A great experiment is under way in the United States of America and the countries of western Europe are on the right road of this consummation. Mr. Molony shows himself here a true Christian missionary who finds fault with Islam in the East because it has permitted divorce and forbidden drink, while his own countrymen are passing legislation just in accordance with the Islamic law, for the practical needs of humanity demand it. Prohibition is not a "maxim of excellent sense in Arabia," it is being demanded all over Europe and America and has become a law of the land in many of these Western lands. This excuse of "moderate drinking" is being given a short shrift here in America.

Mr. Molony sees no merit in fasting and perhaps he does not believe in the words of Jesus on that score. We can excuse him for this belief or disbelief in the merit of fasting, because to a people who care more about living on the fat of others, rather than put themselves in the condition of those whom they have been exploiting so long without realizing their misery, it is a difficult thing. The one thing that can make a capitalist realize the misery of the humanity in general is to put himself in their position and undergo the pangs of hunger and thirst and then realize what it is to suffer the pangs of starvation and need and deprivation. That is the only way to make his heart melt for others. To liken fasting to a jockey's profession cannot take away the merit of a thing, for after all there is something in every profession that is worth attempting and enduring. It would be idle to draw Mr. Molony's atten-

tion to the spiritual side of this question, for he seems to enjoy and appreciate the company of gluttons and winebibbers. It is too much to expect of him.

As usual, Mr. Molony does take exception to the Islamic permission of polygamy. Yet in practice all over these civilized countries man has proved himself polygamous. You cannot waive aside this aspect of the question by merely saying that Islam has legalized vice. It is sheer criminality to suppress the natural in man. You can control it, but you cannot repress it. Eating and drinking nobody interdicts for they are the natural cravings of a healthy being. It is sheer blindness to close one's eyes to facts and still live in the old fool's paradise. The condition of things in the Western lands is fast moving in the direction of either polygamy or absolute breakup of society. Choose what you will. There is an excess of females over the males in terrible proportions, births out of wedlock, illegitimacy, and vice of all sort are rampant everywhere.

We are not for those who imprison their womenfolk in the comfortable assurance that thereby they are paving the way to their salvation. Islam never sanctioned and allowed it. But when a person is out for denunciation he must look up far and on all sides. Europe never observed this seclusion of women, yet Europe was immersed in cimmerian darkness until two centuries and a half, and the Muslims who observed this seclusion were the bearers of light and learning for about one thousand years. What it is that has kept backward the Hindus, the Chinese, and the Africans in spite of their non-observance of the female seclusion? It is not seclusion that has materially affected the downfall of the Moslem peoples; it is their going astray from the path of righteousness that was chalked out for them by Islam.

Mr. Molony has no good word for the Islamic prayers. We believe with him that mere repetition of prayers is nothing if they do not proceed from the heart. But who says that Islam lays down mere repetition of prayers. The Holy Qur'an denounces such folk who do the repeating and whose hearts do not go with their words. Condemn a thing simply because it is not rightly used by some would be condemning everything in the world. We do not believe that any man can lead a righteous life without praying to God.

Islam is the most practical and sensible of religions. That is admitted by its bitterest adversaries. Islam never lost touch with life, it never taught abominable things, it asked Moslems to live up to their professions, it never taught anything derogatory to human nature, its teachings have always been ennobling, purifying, and uplifting. It is the present day Moslems that have strayed away from the right path, and their salvation lies in their back to the Quran policy. The best life is the life of Islam where one can perfect all one's God-given faculties. Islam was never divorced from life, nor can it ever be, it is life that we have to understand and live and not the satisfaction of mere lust, eating and drinking, mating and sleeping like the beasts. Islam is not for nourishing blind life like the sheep or goat. "Move upward working out the beast, and let the ape and tiger die," that is the Islamic life and we can forego a few pleasures if need be for the sake of this higher life. The pity is that these critics of Islam neither study Islam nor the conditions about them, and they go right about airing their own views blissfully ignorant of what they are saying. Religion they want to make a plaything of their fancy, a bauble, and nothing more. Let us stop this cant and hypocrisy.

LUKE IN THE WITNESS BOX

Q. What is your name?

A. Luke.

Q. Did you write the third Gospel called after your name? If so, when?

A. It is ascribed to me. So I assume the responsibility which pious invention has thrown on me. There should be something inherent in the composition which has led to its ascription to my name. There is a difference of opinion as to the date of its composition. According to Tertullian, Irenaeus, and Epiphanius it was written towards the end of the second century, but according to the others its composition is assigned in the first quarter of the second century. The former view is probably correct, for the latter is hypothetical or guesswork at best. It is mostly supposition.

Q. Are you Lucius of Cyrene of the Acts or Luke of the Epistles?

A. It does not much matter when I assume the whole responsibility.

Q. Do you claim inspiration for this book?

A. Who says so? I er-er, the writer never intended it to be so. He says he writes on reports that had reached him from those who were the eyewitnesses of the account. He says he writes in **order**, which means that he will adopt his own line. He does it he says because many others had taken up the same thing, and moreover he is writing not for the general public, but for a particular patron of his. He clearly sets it down that he did not at all receive any revelation. He bases this on reports.

Q. Does he give the names of the reporters so that we may judge for ourselves how far their testimony is reliable or whether they were real eyewitnesses of the things they recount?

A. No, he does not. We shall have to rely on his account without applying any of your canons of history. Moreover, it is not mere re-

ports that he bases his account on; there are, it seems, other written but fragmentary sources which he makes use of, but it is difficult to say what he really used.

Q. Where did he get his account of the Nativity?

A. Maybe he got it from a source which ultimately had it from Mary, the mother of Jesus, because nobody else is supposed to know these things unless it be the mother herself. Yet I doubt whether Mary ever gave such a thing away.

Q. Why do you say that Jesus was the son of Joseph?

A. If I didn't the prophecies about Jesus' descending from the line of David could not apply to him?

Q. Do you still believe that he was born of a virgin?

A. Why, sure. Joseph is merely a stopgap to show that the prophecy was fulfilled in the person of Jesus.

Q. You say that when the women came on Sunday morning they found the stone rolled away and at the sepulchre there were two men in shining garments, whilst Matthew maintained that an angel descended from heaven and rolled away the stone from that tomb?

A. Matthew is certainly wrong.

Q. Is your book an eyewitness account?

A. No, as I have said before. I have only recorded the things **most** surely believed in the days of narration.

Q. So after all this story is a record of belief and not a statement of facts?

A. Sure, belief, as I stated at the very outset. Do you think belief and facts are different things? We never thought that.

Q. Luke, you say they eat and drink in heaven. How is that?

A. How could they live if they did not eat?

Q. Your heaven, then, is like this present world?

A. Except that the wicked are in hell.

Q. How will the hell people live if they don't eat? Moreover, if they eat and drink, what about the social life? Shall they beget children?

A. I never thought of that. But our Lord said that there will neither be marrying nor giving in marriage.

Q. Luke, you say that there was darkness over all the earth from the sixth to the ninth hour at the time of the crucifixion? This can not be true, for the passover and crucifixion were at the full moon time, and it is impossible for an eclipse of the sun at the full of the moon. That always takes place at the new moon.

A. Well, I am not an astronomer and did not know of such things when I wrote. I only wrote down what the people believed.

Q. Matthew and Mark send the disciples down to Galilee, which is about seventy miles distant from Jerusalem to see him off on his way to heaven, while you say that Jesus ascended up into the heaven at Bethany, which is only two miles.

A. My source of information tells me that.

Q. Your gospel says that Jesus ascended up into heaven within a day or so after the crucifixion, whilst in the Acts which is also called your composition you say that he was here on this earth forty days after that event. Which is correct?

A. The Acts were written some years later and the tradition had changed.

Well, Luke our friend, nothing more at present. But more later on. *An revoir.*

As regards the non-ritual use of male circumcision it may be added that in recent years medical profession has been responsible for its considerable extension. Among other than Jewish children the operation is being recommended not merely in cases of malformation but generally for reasons of health.

Encyclopedia Britannica, Vol. vi.

RESURRECTION OR RESUSCITATION

It is objected that if the body of Jesus, when taken down from the cross, was in fact a pale, ghastly, rigid corpse, it could no more come to life than any other dead body. And it is said, suppose his throat had been cut from ear to ear, or that he had been actually decapitated, and all his veins and arteries emptied of life's currents could he resurrect himself? Did he resurrect himself, if not, who did it? Or suppose the bones of his legs have been broken on the cross as were the legs of the thieves, could he have walked until they had been set and bandaged and grown together again? How about that. . . . A healthy young man with abundant vitality. . . . could survive the agonies of the cross two or three days, and sometimes even four days. Jesus was on the cross only about three hours, and was dead as the soldiers thought, even before that questionable thrust of the spear. In fact, John is the only person who makes that assertion. . . . But there is no statement by Mark, or John, or Luke, or Matthew, that anyone, as a guard, remained at that sepulchre that Friday night. . . . The next day, Saturday, being Pass-over, was a holiday with the Jews. Nobody all that Saturday was watching the tomb. . . . Syncope may have seized Jesus when suffering on the cross. That counterfeit of death has misled many, and may have misled those watching the crucifixion. Moreover, the soldiers on the watch were liars and bribe-takers, if the story told of them be true. "They took a large sum of money," it is said, and forged the lie that his disciples came by night and stole him away while they slept. (This seems absurd, because, according to the Roman law to sleep on guard was a capital crime. Again the report of his death is also based upon the report of the centurion.—

Ed.) . . . There is a possibility that syncope or fainting terminated his suspension on the cross. . . . There must have been from sixteen to twenty hours from the time the stone was rolled to the door of the tomb, and the arrival of the soldiers. And in those hours there was time enough for the disciples, if they saw fit, to remove the body, and to remove it without detection. Furthermore, there was time enough for Jesus to recover from a syncope, if that had given him the appearance of death.

LORENZ H. WHITNEY.

Most people do not know how nearly impossible it is for a Christian to turn the Mohammedan mind. Mohammedanism not only embraces a large part of the essential doctrines of Christianity, but also accepts Christ, as a prophet. They merely say that Mohammad was a prophet who came after Christ.

SAMUEL CROWTHER.

DENTAL ARRANGEMENT

"There shall be weepin' and wailin' and gnashin' of teeth," expounded the coloured evangelist to his audience. "Oh, mah goodness, that lets me out," wailed an old lady in the front pew. "Ah ain't got no teeth."

"Teeth sistah," replied the evangelist, "will be furnished free of charge by the management."

JEWS AND MOSLEMS

For centuries Mohammedans and Jews have lived together amicably. The learned Maimonides lived protected in Egypt, peacefully translating the Greek philosophers into Hebrew, safe from Christians that might have burned him, and also from his coreligionists in Spain that excommunicated him as in the Lowlands they excommunicated Spinoza, the greatest Jew.

ARTHUR BRISBANE.

GRACE

"My grace is sufficient for thee." 2 Cor. 12:9. If after all it is the grace of God that we have to rely upon, why bother us with the vicarious sacrifice. Why not adopt the straight route instead of meandering us into devious alleys. His grace remains the deciding and decisive factor. Why get hold of an innocent person to act the scapegoat for others' misdeeds and shortcomings. It is ungainly on the part of a Merciful Being. It is neither graceful nor just. To make an innocent son suffer for no fault of his does not show a loving Father. What is the upshot of it after all? We have still to rely upon our own efforts and toil for our bread and bear children with pain. Each one of us is to bear his own cross. Where is the need of a Jesus' death. Let him live so that we may know that God is a merciful God. He does not need any topsy-turvy expiation. He wants each one of us to expiate for our own sins of omission and commission so that we may be the better for our experience. We have to live our own lives, so the death of another cannot help us in the least. Let him live for us so that we can know that we can live. It is all right to think and devise plans for our redemption but it is not necessary to think of a God as a monster who cannot be satisfied unless He satisfies His Justice in a way that is unbecoming His divinity. He is Righteous no doubt, but His righteousness is fair and becoming Himself. It should not be unreasonable. After all He is our Creator. Good or bad we are His. Indeed He gave us a freewill, but the freewill is not of our own creating. He gave it us. If we abuse this freewill, we are to blame no doubt, and suffer, but the power to use and abuse we did not create ourselves. That is why we have to confess that His Mercy encompasses everything and human experience bears us out. With His Grace we

are here, and with His Grace we shall be there. Grace, Grace, Grace. God is good.

ONE RELIGION

In his pamphlet, the One Religion, Rev. Chas. C. Everett of the Unitarian Church says that theologies differ but religion is one. Very true indeed. People differ in man-made things but the words of God never differ. They teach one principle, the worship of One True God and the service of humanity. We absolutely agree with him when he says "that one religious faith affirms the goodness of God and the trust that men may put in it for life and for death." Yet we are constrained to remark that he is not true to his own principle when he levels an unfounded charge against a fellow creature, the Moslem, that he calls the Christian a Christian dog! The reverend gentleman could have been more charitable towards his fellow beings. In the Moslem books the Christian and the Jews are called the People of the Book. If some of the Christian missionaries out in the foreign lands do the barking and snarling and thus earn the nickname, it is not because they are Christians, but because they do the kennel work. The Rev. gentleman sums up religion in the words "Praise God, from whom all blessings flow." I wish he had read the very first verse of the holy Quran. He could then do the summing up still better. "All praise belongs to Allah who is the Lord of all the worlds," says the WORD. If people could only realize this in their lives, the world would be a happier and better place to live in.

The Vision of Duse Mohamed Ali. The Egyptian Historian, President American-African-Orient Corporation. London, New York, St. Louis, Chicago, West Africa. Priced 25 Cents.

REVIEWS

The Spirit and Struggle of Islam is a small book of about 180 pages by Prof. T. L. Vaswani. The Professor, a non-Moslem himself, has the courage of conviction to come forth and salute Muhammad as one of the greatest benefactors of humanity. The professor wants to see a fairplay on the part of his Hindu coreligionists and he is broadminded and generous enough to see Islam in its true light. He is frank enough to admit that Islam has given the world a religion without priests, abolished infanticide, enjoined total abstinence from drink, emphasizing the great qualities of faith, courage, endurance, and self-sacrifice. Islam, he says, introduced a vigorous puritanism into Europe. Islam according to him has been one of the nationalizing forces in India. It has enriched the art and architecture, the poetry and philosophy of India. If some of the Christian missionaries and their dupes had even a hundredth of the sympathy of Prof. Vaswani the world would have been altogether different. The book is well printed and in handy pocket form. It can be had of the author or the publishers, Messrs. Ganesh & Co., Madras, India. The price is Re. 1-8 or about 50 cents.

Islam at the Cross Roads. By D. L. O'Leary, D.D. It is supposed to be an indispensable book for those who wish to understand the problems which confront the European in his dealings with the East, in India, Persia, Egypt, Syria, etc. Like all books on the East by the so called Orientalists it is full of airy nothings, fancies run wild, based on nothing substantial and factual, but mere hearsay and grand theories. As an instance in point we take the statement of the author that "a large part of Mirza Ghulam Ahmad's teaching aimed at a reconciliation of Christianity and Islam." We quote the words of the Promised Messiah himself on this point to show how wide of the mark is the

writer in his theorising. Says the author of Dafi-ul-Balaa, "God has told me that Christianity is dead and the so called gospels of Jesus are dead and imperfect teachings. What has the living to do with the dead? No peace with the so-called Christianity. That is all trash and false, and today under the canopy of heaven there is no book which is perfect and complete except the holy word of God, the Quran." Elsewhere says the same orientalist. "He claimed to be the Mahdi, who is regarded as the precursor of the Messiah, but by a development which does not occur elsewhere in Muslim theology, he identified the Mahdi with the Messiah. . . ." This shows as if the author has studied the Moslem theology thoroughly. But just to show that the writer is only fictioning and no functioning, we submit that there is a well known tradition in Kanzul Ammaal which says "La Mahdi illa Easa" which means that Mahdi and Messiah are not two different things. This is about the scholarship of the writer. As to the general theme of the book all the writer has to say is that though the demands of the East are illogical and irrational but the European should make concessions simply because the East is an unreasonable child. It would have been much better if the child had not had a foretaste of the European ideas of liberty and equality. He says it is Europe's own fault. You can never expect justice and fairplay from the follower of the cross.

The Koran. By George Sale. A new ninth edition of this book is on the market. It is brought out by the J. B. Lippincott Company of Philadelphia. It is a nice handy volume, well got up, paper, printing and binding, all extremely well done. As to the subject matter the translation is the old one by Sale and hence it has the impress of the early fifties of the eighteenth century when the knowledge of Islam was very meagre and abominably

misleading and be it said to the credit of Sale that he did something to lift up this veil of ignorance to a certain extent, although he could not totally free himself from the general atmosphere of his times. There are now on the market more than one translations by the Moslems themselves and it would have been much better if the publishers have had this translation revised under the light of the latest publications on the subject. However that be, it does not much take away from the value of the book as it is now printed and sold at a very reasonable price of \$4.00 per copy. We recommend it to those who are interested in the comparative studies of religions.

Notes on Islam. By Sir Amin Jung. It is a little book or as the author calls it himself Brief Notes touching on various aspects of Islam. The Notes indicate a comprehensive study of Islam and other religions and the various schools of thought. The writer is at pains to set forth that Islam should not be confounded with the Muhammadanism of the formulist Maulvies. He says it is Islam alone that exactly conforms to the modern scientific ideas. Yet we regret to say that we could not exactly follow the author when he says that "True Christianity is but true Islam writ large or True Islam is but true Christianity writ large." If he means that Islam is a continuation of the religion taught by Jesus the prophet and a consummation and perfection of it as well as of all other religions of the world we are at one with him, for this view is in conformity with facts, but if he means anything else we beg to strongly dissociate from him. Anyway we strongly recommend this book which can be had from Probsthain & Co., 41 Great Russel Street, British Museum, London, W. C. 1, England. By the way, Messrs. Probsthain deal in all sorts of books.

BUYING AND SELLING

All the great teachers and prophets of God taught good things in their own day and their own way. Jesus, peace be with his soul, did the same thing. He taught life and not death. He never taught that people should merely believe in his death and they would be saved. He emphasized life and a rebirth. He never taught the unholy idea of man being born in sin. He reminded man of the high estate that is his, and the sublime destiny that he is created for. But the present day Christianity is out of touch with real life and the ministers and teachers of this religion instead of teaching the real teaching of Jesus are giving men the commandments of men. One can carry out human ordinances provided they are good for humanity in general. But we wonder what would the doctrine of Jesus' vicarious sacrifice do to the toiling and suffering humanity. They want life and not death. It is useless to tell them they have been bought with the blood of Jesus. They know that each one of them has to bear his own cross. Why dupe them with false hopes and promises? People don't stand in need of Jesus' death so much as his life. But where is that life? Not in the gospels. A few words of beatitudes as contained in the Sermon on the Mount serve no useful purpose. There may be some recluses and eunuchs that might live them, but the ordinary workaday life needs some great exemplar. Jesus is not the man who can be a perfect guide. His life and teachings barely touch our present day needs. Life is very complex and we have to live it. So please do not tell us that we have been bought or sold with the blood of some one. Leave us alone to live a free and independently progressive life. Give us life if you have any. We know it perfectly well

that we have to live our own life. The pain of another can not be our gain.

The Christian church is split between the Fundamentalists who hold to the old old Christian doctrines of the Bible and the Modernists who want to see Christianity shorn of all its distinctive beliefs such as the virgin birth, immaculate conception, death, resurrection, and ascension of Jesus into heaven, and the original sin and the vicarious sacrifice expressed in the commonly known term atonement. We wonder what the Modernists mean by Christianity. It takes away Christ altogether and without Christ there can be no Christianity. Mere teaching is nothing for that is all borrowed. Will you plume on borrowed feathers? It would be interesting for our readers to know how the Modernists view the Fundamentalists. Writes the *Christian Register* of Boston in its issue of January 17, 1924: "When the Fundamentalist with his medieval dogma tells us either to believe what he demands or get out of his church, we stand fast and tell him to his face that his God is not our God, his Christ is not our Christ: that his doctrine is a deceit that debases its believers. We will not get out. We move on. He is the culpable cause of the conflict of the present hour, and we shall yet save the churches from his false teaching. We must have freedom, we must have truth. . . . We were born as living souls; our duty is to be quickening spirits." They can and will have progress as well as truth, but let them get out of the rut of Christianity. Let them be pure truth seekers without being shackled by the traditional Christianity. The Sun of Islam has arisen in the West and before long they will see his life-giving rays if they only kept their minds open.

REVIEW OF RELIGIONS

The only magazine of its kind published in India every month dealing with important religious questions, offering a fair and impartial review of the prominent religions of the world and removing misunderstandings about Islam. Subscription, \$2.00 per annum; for sample copy write to the Manager, Review of Religions, Qadian, Punjab, Br. India.

THE MUSLIM

A monthly magazine in English to uphold and maintain the honor of Islam. It publishes articles on the message of the Quran, the life of the Holy Prophet Muhammad, and boldly refutes all calumnies against Islam. It attempts to give a clearer idea of God and religion generally. Annual subscription post free \$4.00 (foreign 10 shillings). Apply to the honourary secretary Anjuman-i-Islam, No. 52, Kerban Road, Singapore.

PEACE

A monthly journal devoted to Islam and Islamic Culture. Annual subscription, including postage, Rs 1/4 inland, 3s foreign.

The cheapest monthly in India, containing every month valuable articles from the pen of learned writers.

Subscription commences from August of every year.

Apply: The Manager Peace, P. O. Ramna, Dacca, Bengal, Br. India.

Prof. Russel of the Princeton University estimates the age of the earth at ten thousand million years and thinks it likely that life in some form has existed here for more than a billion years. The same authority viewing the complexity of the cosmos concludes that it is managed "by an intelligence that we may well term as personal."

THE MESSENGER OF A PROPHET PASSES THROUGH MARSEILLES

Dr. Mufti Muhammad* Sadiq, after a long voyage around the world, is passing through our city; sent by the prophet Mirza Ghulam Ahmad, he has carried the good word into Africa, Egypt, Germany and England. He has obtained a wonderful success. The sum total of his conversions exceed 700,000. The great prophet Mirza lives at Qadian, amongst the Punjabi and the tigers, at the foot of the Himalayan mountains and for twenty years Muhammad Sadiq has lived in his company.

Only Muhammad Sadiq travels. He is dressed in a long green tunic faced with rose silk, of a grave countenance with a beautiful beard, wearing spectacles and softly spoken.

The enterprise of Muhammad Sadiq is vast, he preaches the essential virtues of Islam, and the precepts of Ghulam Ahmad which says: I have been informed by clear and full revelations that I am the Promised Messiah and who came at the time appointed by God to revive and strengthen the weakening faith of Islam. And as every religion has its martyrs we venerate there at Qadian the memory of Maulvi Syed Abdul-Latif, stoned to death in Afghanistan by the priests of Cabul, showed great heroism for his faith and ideal. The Prophet Ghulam Ahmad makes many conversions daily, he is the inspired interpreter of the revealed law, the modern Christ, whose coming was prophesied. He is also the one who has built a bridge to save the people from unbelief, immorality, misery and corruption. He has made one thousand prophecies, and published 80 books. The prophecies have been fulfilled and his books have been read by countless readers. This holy work is in the care of Mufti Muhammad-Sadiq who travels around the entire world with his bags and his cloak. I am sure that the soul of the Mufti is peaceful and

happy. It shows so from behind his spectacles and from the quiet tone of his voice. His ideas are beautiful and to be praised. Muhammad Sadiq considers that religions move like human beings with the times. One must give up all the ideas and believe with all one's strength in the new prophet, for the latest prophet is always the true one. It is according to this strong belief that Mirza Ghulam Ahmad and his messenger Muhammad Sadiq is able to convert people of their own free will. They are helped with a little money but principally with wise counsel. The religion that they spread is not the old Islamic faith which admitted no one except Moslems in the mosque but the progressive Moslem faith.

If Christ has said, "Turn your left cheek when they strike you on the right," Ghulam Ahmad replies, "No, no, if you are struck defend yourself with all your might." "Do not drink," he adds, "alcohol leads men to evil thoughts. You may divorce if you are not happy in marriage and you may possess several wives, bigamy being not thus an offence."

These are the great ideas of the progressive Muslim faith. They may be adapted to all peoples. In America we possess a magazine for one dollar per year to propagate the blessings of the new law. It may be remarked that in this country of America a religion is as it were advertised to the public as a new brand of bootblackening, but this does not detract or lower in any way the faith. Muhammad Sadiq only hopes for peace and goodwill amongst men. He has extolled his faith at conference in Paris, London, Chicago and elsewhere. If the principles of the old Muslim religion have been enlarged upon, the ritual has never been changed. It is still the same prayer repeated five times daily, in 7 positions and facing the East . . . prayer . . .

The progressive Muslim faith is represented at London and Chicago

*We are not responsible for the views of others. Ed. M. S.

by Mosques. Mufti Muhammad hopes to build another in Paris, for France will surely become an Islamic nation on account of the authority she exercises over many Muslim peoples. Mufti Muhammad, the holy man has also other hopes for the future. He embarks Friday on the Malora of the P. & O. to return to his homeland there at Qadian, at the foot of the Himalayas, the land of the eternal snows.

Petit Marseillais,

Wed., 7 Nov., 1923.

There is a learned Christian missionary who claims to be an authority on Islam and Moslems. He has written books entitled *Arabic Thought and Its Place in History* and *Short History of the Fatimide Khilafate, etc.* This *savant* says that the Prophet Muhammad or his early successors had no intention of carrying the religion of Islam beyond the confines of the Arabs or Arabia. A wonderful statement, proceeding as it does from a great authority on Islam and this statement must be true if it could be substantiated by facts. Alas for our missionary friend, we could not find a single fact that would bear him out. The holy Quran tells the prophet that *He is a messenger for and to all mankind.* Moreover he is told to *convey his message to all*, and he had to write epistles where he could not reach himself so as he may carry out the divine behest. As to his early successors they carried this divine message to the East and West from the Atlantic to the remotest Pacific on the Chinese shores. May be our missionary friend does not regard them as facts. But what has he to say to the message of the man who said that *he was sent only for the lost sheep of Israel*, and that the *bread of the children should not be cast before the dogs.* He would not preach even to the Samaritans. Yet him he regards

as the 'Saviour of mankind. When should we expect to see fair play at the hands of the worshipers of the lamb?

Mr. E. F. F. B. says in the *Moslem World* that Christendom blinks at immorality whilst Islam has legalized it by permitting polygamy. Well, if that is so let him first accuse God who has made man polygamous by nature and then by conniving at destructive wars. He has unduly swelled the ranks of the females over the males. I think He ought to have so designed that the excess of females should have been either eliminated or turned into divine eunuchs or hermaphrodites. He should first correct divine mistakes and then turn his attention to Islam. The conniving of Christendom at this immorality is a proof positive of the fact that human nature cannot be repressed by the shortsighted restrictions of man. Jesus preferred castration to marriage. What does he think of that?



Shaik Ahmad Din
Ahmadia of Moslem Mission,
St. Louis, Mo., U. S. A.

DID JESUS DIE ON THE CROSS?

Some people don't like any reason or argument outside their own Scriptures. So for the sake of these friends we like to go over this question from the Scriptural point of view. Some chapters in the gospels do say that he died on the cross, but as there is a good deal of discussion about those chapters, some people being of opinion that they were added afterwards, and moreover the events recorded being so unlike man's experience in general, therefore it behooves us to see whether there are any circumstances that give a clue to the matter one way or the other. We read it in the Old Testament that a false prophet is soon put to death or he meets with an untimely and violent end. (Deut. 18:20). Again it says that if a person dies by hanging, say on a tree or a scaffold, he becomes accursed of God. God's wrath is kindled against him and he is driven away from His presence (Deut. 21:23). To believe Jesus died on the cross would mean that he was a false claimant, that he was accursed of God, and that the enemies of Jesus were justified in what they did. Believe him a righteous servant of God, and you will have to reject his story of death on the cross. Again it is written that before the day of his crucifixion he prayed the whole night long weeping and crying and with the great distress of his soul asking his disciples and companions who were with him, wakening them even many times from their sleep to pray, asking God to turn that cup away from him. Such a prayer must be heard, for if Jesus, the only begotten son, cries for a thing, why it should not be granted? None would ever believe in God or prayer if such a prayer goes unanswered. Indeed we read in Heb. 5:7 that His prayer was granted. To say that he died on the cross is against the spirit and letter of the scriptures. It seems that Jesus had promise of divine help and

rescue to which ~~he~~ alluded while he spoke the words "My God, My God, why hast Thou forsaken me" on the cross. What becomes of this promise if we let him die on the cross; God is the most truthful in His promises?

We said the words **on the cross**. You ask how could he escape from the cross. Well, there are many instances recorded in history in which people supposedly dead on the cross escaped alive ultimately. There are instances where people were given up for dead, but that they recovered from their adventure on the cross. A similar thing happened to Jesus and here are some of the clues. (1) Jesus remained on the cross for a few hours, but death by crucifixion was always a question of days. (2) The two men crucified with Jesus were still alive when taken down from the cross, Jesus being a healthy and strong young man, was not supposed to die so soon. Even Pilate wondered at his so-called sudden death. (3) The legs of his two companions, the thieves, were broken, but his were altogether spared. Why is that? Does it not show that there was a secret plot to save him and satisfy the infuriated Jews too? (4) Blood came out of his side when it was lightly scratched with a spear, which shows a full-blooded living corpse. (5) The centurion gave out that he was dead. It was done purposely. He was privately gratified by those who were concerned with the life of their master. Did not the same man or his companions give out an utterly untrue report later on when they were bribed by the Jews to say that Jesus' disciples took away his corpse from the grave where it was laid, pretending that they had fallen asleep when mounting guard. A capital crime according to the Roman law to doze on duty; anyway it shows the state of things under which the whole drama was being enacted. (6) Jesus' body was handed over to a loving disciple of his instead

of being buried with the other malefactors, and he was carried into a specially prepared chamber hewn out of the rock in a garden outside the town so that the fresh air, soothing medication, and tender nursing might help revive him from his swoon which he had been brought into by unnatural circumstances. (7) He was given a sleeping potion to deaden his senses and mitigate his suffering brought on by extreme anxiety at the sudden turn the events had taken against all his expectations and divine promises of help. This was to counteract the killing despair. (8) If he had really risen from the dead there was no need to have the stone removed from the mouth of the grave, thus giving rise to suspicions and doubts. He could have come out as he did enter the house and again disappeared without the doors being unlocked. In this case rumors were set afloat that his body was carried away by the disciples and the people told that he had risen from the dead. The fact is this that under cover of darkness his body was removed to a safe place where he might rest and recover from the terrible nerve shattering experiences he had undergone. (9) Mary Magdalene, whose sweet sound of *rabboni* tingled him all over with sweet memories of the past, saw him in the guise of a gardener. Where was the use to keep up this disguise if he was really risen from the dead? Why did he tell his people not to tell it to anybody? What was he afraid of? Nobody could harm him if he had really overcome death. (10) It was in the same body that the disciples saw him with his wounds still green on him. (11) He still felt hunger and ate with his disciples. (12) Why should he ask his disciples that they should go to Galilee to meet him there. Did he not want to be out of the harm's way? (13) In all post crucifixion

appearances Jesus is found concealing and hiding. What's the meaning of this representation? (14) Did he not say that the accident that was going to happen to him would be similar to that of Jonah the prophet who was three days and three nights in the belly of the whale. That was the only sign that he had predicted for that wicked generation as he called them. To keep up the similarity he must be alive in the belly of the earth or the similitude falls. Jonah was overcome by that strange experience and had swooned. Jesus told his enemies in a way that all their plots would be turned to naught and that he would be safe from any serious harm. That would be a great sign to escape from the jaws of death. (15) The double dealings of the soldiers and the repeated washings of hands on the part of Pilate, and the ominous dream of his wife, who warned her husband through a special messenger that he should do nothing to that righteous man are all significant in their own way. All this shows that Jesus was miraculously saved from the hands of his enemies and he, as it were, received a new lease of life. That was a kind of resurrection and a rising from the dead as we say in our common parlance. Our Christian friends should deeply think over it and see if they can find anything that would satisfy their natural doubts. There is a strong historical evidence to show that Jesus had to leave his native land and migrate to a distant place where remnants of the lost tribes of Israel were living, and where he lived and preached among them, dying at the age of 120. His tomb is still preserved in Khan Yar Street, Srinagar, India. For further particulars apply to M. M. Din, Muslim Missionary, 4448 Wabash Ave., Chicago, Ill., U. S. A. Headquarters, QADIAN, INDIA.

OUR MISSIONS

Qadian

Thank God for His Mercy in crowning the efforts of our Missionaries to avert apostacy that was one time supposed to engulf certain parts of India and stem the tide of Hindu propaganda. Not only this but God has given us new converts from among the ranks of those who were erstwhile trying to slice off a portion of our coreligionists. It is gratifying to learn that several thousand Sikhs have joined the ranks of Islam. We offer our heartfelt congratulations to His Holiness the Khalifatul Maseeh and his devoted followers.

WEST AFRICA

An Ahmadi Group of 50 Persons on Missionary Tour in West Africa

One hundred and twenty-three fresh conversions to Ahmadi Mission.

Maulvi F. R. Hakeem, Ahmadi Missionary of Saltpond, left Saltpond on a missionary tour on the 14th February along with his secretary and went as far as 70 miles from Saltpond followed by over 50 Ahmadis from various places in Assin state. During his tour the Maulvi addressed three open air meetings at Yankumasi, Dompini, and Brecoe in which explaining the object of the creation of man and the ways to attain this object he exhorted the audiences to turn toward their Creator. The meetings were well attended by the pagans and Christians besides the village chiefs and their councillors.

After the lecture questions were invited, which came from both pagans and Christians and were answered by the Maulvi very comprehensively, and some having God willing, the best attention of the pagan friends. In this tour of a 10 days' period 123 male and female adults from among the pagans and non-Ahmadis joined the Ahmadi

mission. Thanks be to Allah. Besides the three lectures the Maulvi specially preached his Moslem members by way of teaching them Islam and asked them to send their boys to his school at Saltpond for education and training so that the foundation of the mission be laid on sound foundation and we are glad to note that some of the friends have sent their boys down without hesitation. The Maulvi returned to Saltpond on the 23rd of February. May Allah bless and increase the seed of Ahmadiyyat sown during the tour and may He also bless the brethren who so anxiously and gladly followed the Maulvi.

B. E. KEELSON,
Secretary, Gold Coast.

MAURITIUS

We reproduce below the correspondence that passed between Mr. Dragoon of the American consulate at Colombo, Ceylon, and our Brother H. G. Muhammad, Ahmadi Missioner at Mauritius.

From Mr. E. Dragoon to H. G. Muhammad Ahmadi Esquire.

This morning there was handed to me a leaflet which describes what is called Le Movement Ahmadi and in reading through this leaflet I came across these words: Les Ahmadis interpret le prophétie de la seconde venue de Jesus de la façon dont Jesus expliquait la prophétie de la seconde venue d'Elie. Jesus ne devait pas venir en personne mais un autre prophète devait apparaître ayant une ressemblance par faite avec Jesus tout comme la prophétie du second avènement d'Elie fut accomplie par l'apparition de Jean-Baptiste. La prophétie de la seconde venue de Jesus, affirment les Ahmadis, a été accomplie par la venue d'Ahmad qui vint avec la même puissance que Jesus, comme Jean—était—venue avec la puissance d'Elie.

What does this mean? Does it mean that Ahmad resembles Jesus in all respects physically? Or is it

merely conjectured that Ahmad possesses the same "puissance." If Ahmad resembles Jesus in all respects physically I challenge you to send me his photograph. Also please furnish me with his address as I believe it is quite necessary, if the physical resemblance is *perfect* for me to know the address.

Reply

I hereby beg to acknowledge the receipt of your favour, asking me about a point in religion. That shows that you are a seeker after truth. I solemnly declare before all the world that Islam is the only religion which is truth all in all. The truth found in other religions is mixed up with falsehood, that is why other religions are not powerful enough to elevate us to our Creator the Most High. That is why no prophet is born in other religions claiming to be the recipient of God's revelation. Their sacred Scriptures have long since been dead and their languages are no longer spoken.

Prophets before our holy Prophet were tribal, local or national. Hence their books and laws also were national and local which could not exist before the universal law—the Holy Quran. They gradually died out and became like a dead letter. The work of God coincides with the word of God. He let all sacred languages die. Sanskrit, Pali, Pehlvi, Hebrew, Greek, and Latin ceased to exist. Their death shows that the Vedas, the Jewish and Christian Scriptures, Pali, and Persian Scriptures are no longer wanted. . . . The work of God's book is to take man to God, and how can one know that such and such has access in the sight of God. If one comes so near to God that he hears His voice, and publishes it, and it comes true, our certainty reaches its climax that the thing is from God (Deut. 18:22), "If the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Its converse also holds good. If the thing follow or

come to pass, that is the thing which the Lord hath spoken.

No sacred book gives the promise that God will speak to any one face to face if the person follows it sincerely. Ahmad was the man who followed the holy Quran and consequently received the revelation from the Most High in these days of scepticism and materialism. He claimed to be the Messiah of the Latter Days and challenged all the Christian priests and clergymen to compare the miracles wrought by Jesus, son of Mary, with his own. But none came forward. Compare the prophecies of Ahmad and Jesus and then you will realize that Ahmad far surpasses him.

As to your point that Ahmad resembles Jesus even physically, I do not read it in the original pamphlet. The Ahmadis interpret the second coming of Jesus just in the same way as Jesus did of the second coming of Elijah. Jesus need not come down personally but another could appear having perfect resemblance with Jesus in the same way as John the Baptist represented Elijah. The Ahmadis say that Ahmad appeared in the *power and spirit* of Jesus.

Your objection is not supported by the actual words of the pamphlet you allude to. We don't believe in physical resemblance. If I send you the photograph, how will you decide whether Ahmad resembles Jesus or not, because true portrait of Jesus can be had nowhere? . . . Jesus well explains such resemblances. Read carefully the following verses from the gospels and then send me the photographs of both John and Elijah so that I may judge for myself whether John resembles Elijah in all respects, or Jesus merely conjectures that John possessed the same "puissance." It is very strange indeed that when the Jews asked Jesus if he were the Messiah, *Where was Elias (Elijah) who was to come before him*, he told them frankly that John the Baptist was Elias, but when they went to

John and asked him about it he flatly denied it. This is something apparently conflicting with each other, and still you follow it. Please read John 1:17-25. John the Baptist denies to be Elijah or his likeness. Now turn to Matthew XVII: 10-13. "And his disciples asked him saying, why, then say the scribes that Elias must first come? And Jesus answered and said unto them Elias truly shall first come and restore all things. But I say unto you that Elias is come already and they knew him not but have done unto him whatever they listed. Likewise shall also the son of man suffer of them." Matt. XI:14. "And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear." Jesus was not to come personally from heaven for he himself says, "And no man hath ascended up to heaven, but he that hath come down from heaven." John 3:13. Jesus did not come down from Heaven, everybody knows full well. He was born of Mary as any other child is born. Jesus says moreover that "For I say unto you, ye shall not see me henceforth, till ye shall say blessed is he that cometh in the name of the Lord." Matt. (23:39). . . . It cannot be the same Jesus who appeared 1900 years ago. If the word Lord means Jesus himself then surely it is a different personage from Jesus, and if the word Lord means God even then it does not refer to Jesus, for he is called the son of God. The promised one is to appear in the name of the Lord, whom Jesus fully describes in his parable of the Vineyard. Thus it is Ahmad who appeared in power and spirit of Jesus just as John the Baptist appeared on behalf of Elijah. It is high time for our Christian friends to give up the vain hope of seeing Jesus coming down in person. He has passed away and one who is dead is dead once for all, he cannot come back to this life here on this earth. Jesus warned people against his second

coming and wise are they who take to his warning.

H. G. MUHAMMAD.

TO OUR SUBSCRIBERS AND PATRONS

We are running the MOSLEM SUNRISE at a great loss. The total annual income does not exceed \$600, while the annual expenditure runs over \$1,500, excluding the editing and clerical work for which nothing is charged to the account. Under these circumstances it behooves our patrons and subscribers to do all they can towards helping the magazine to stand on its own legs. If all our subscribers were to pay up their arrears, and our patrons were to help us with their munificent help we hope we shall very soon be in a position to tide over our monetary troubles. All we ask our friends is to clear up their dues and moreover get for us each one of them at least two new paying subscribers. Donations on the part of our patrons no matter how small will in the long run help a long way in solving our present difficulties. If unfortunately this much needed help is not forthcoming, we are afraid, we shall have to stop publishing the journal for at least a time until the conditions improve, but in that case we shall have to begin our work anew, and then again the whole burden would fall upon our good friends. It is a timely warning that we give. In our present condition we are not in a position to send separate and timely reminders, for everything requires money. We hope our friends will not let this appeal of ours go in vain. It is a long way off to make the magazine a monthly, as with the scanty means at our disposal we can not make it a successful quarterly.

A SAD DEATH

We are sad to learn of the death of Shaikh Rehmatullah, of the English Warehouse of Lahore. The deceased was one of the oldest and

loving followers of the Promised Messiah. He was a sincere and practical Moslem and though outwardly he had to sever his connection with Qadian Ahmadiyah Movement he still adhered faithfully to his Master whom he loved with all the zeal and heart of an adoring disciple. May his soul rest in peace and may the divine Mercy enshroud his place of eternal rest. To his sons and other survivors as well as to his friends we convey our sincere sympathy in their great bereavement.

الذين اعتنقوا الاسلام حديثا

Since the last issue of the MOSLEM SUNRISE the number of new converts to Islam has been about 113, but below we give the names of thirty-four only, because in the case of the other 79 certain details we have not been able to get, hence we leave over their names for the next issue of MOSLEM SUNRISE. The American and the Moslem names of the 34 we give below:

Mr. Howard Caruthers—Hamad.
Mr. Anderson Jackson—Ahmad Jal-eel
Mr. C. Johnson—Jan Mohammad.
Mr. John Santiago—Shamsud Din.
Mr. Olive Pibsoy — Peer Muhammad.
Mr. Virgil Washington—Abdul Woodood.
Mr. Rothelz Mason—Monawwar.
Mr. James Mason—Moneer.
Rev. J. D. W. Ross—Abdullah Saifur Rehman.
Mr. John Samson—Jamal Muhammad.
Mrs. Emma Wilson—Amanat.
Mr. Lee McGruder—Lutfullah.
Mr. Walter Walker — Muhammad Saleem.
Mr. Janer Hill—Hilawl.
Mr. Troy Logan—Solieman.
Mr. Will William—Abdul Woodood.
Mr. Rufus Kyles—Abdus Subhan.
Mr. Peter John Pemberton—Abdul Karcem.

Mr. D. F. Cooper—Abdull Ghani.
Miss Linda Sealy—Amatullah.
Mr. J. S. Louis—Amanullah.
Mr. Edgar A. Craig—Abdul Ghafoor.
Mr. Leo Logan—Sher Muhammad.
Mr. W. M. Freeman—Freid.
Mrs. Virgil Jenkins—Jameela.
Mr. S. G. Greene—Ghulab.
Mrs. Addie Young—Shahab.
Mr. Merrill Van Battenberg—Badrud Din.
Mr. Duncan Hamilton—Hameedullah.
Mr. Willie Rooks—Ruknud Din.
Mr. Sam Buckner—Sameenallah.
Mr. James Fridge—Freid.
Master B. Wilson—Wilayet.
Mrs. Martha Hayes—Hawwa.

Mr. Saeed Hassen, a Syrian Moslem, has joined the Ahmadiyah Movement.

CONGRATULATIONS

We beg to convey our sincere congratulations to Sir Archibald Hamilton, who, through the efforts of Lord Headley, himself a Moslem, has accepted Islam. May his entry be a source of blessings not only to himself and his own kith and kin and other friends, but to Islam at large, and may his coming in be the signal for Englishmen to join Islam in large numbers.

NOTES AND EXCERPTS

Mr. Purdon, writing of Paul in the April issue of the *Moslem World* says that he was all things to all men. To the Jew he became a Jew, to a Greek a Greek. That is why we find instead of the pure teaching of Jesus the Pauline doctrines in the present-day Christianity. We want our Christian brethren to leave Paul back, and hearken to the religion of Jesus which is nothing but Islam.

Muslim students in Tunis are so well brought up in their faith as well as the comparative merits of Islam and Christianity, that "one could

pick out any day at hazard, a dozen boys of the middle class, say of fourteen years of age, who could discuss the doctrines of trinity, the crucifixion, sin, the authenticity of the Bible, in a way which would leave boys of a similar age in America or Britain in a maze of astonishment," says a correspondent of the *Moslem World*.

Writing in the *East and West* concerning the religious life in Egypt the Rev. W. W. Cash states that from 300 to 1,000 Copts go over to Islam annually. There is, he says, "a strong Islam, with nothing but contempt for the Christian, and an old historic Church in danger of decay through lack of spiritual vitality, whilst more Christians join the ranks of Islam annually than Moslems become Christians." With 50,000 Christian workers in Egypt and Northern States of Africa it is worth considering whether it is worth its while to keep the Christian missionaries in those lands with a record like this.

Writes N. C. Tomlinson in the *Moslem World* for April: "A European converted to Islam commenced aggressive work in 1922. The South African Islamic Mission was formed for the propagation of this faith to the natives, Europeans and Indians of South Africa. A mission was established in Natal, and I believe, one in Transvaal. This act on the part of the Mohammedans was brought to the notice of ministers and missionaries, which came as a shock to all." See how the angels of God are working for Islam.

Rev. W. J. Platt writing from Dahomey in the *Foreign Field* tacitly admits the precarious conditions of the Christian missions in Western Africa against the rising tide of Islam. Children of the freed slaves who settled in Freetown and embraced Christianity "are rapidly be-

coming small islands in a sea of Islam." On ye brave.

"It has been impossible to follow the efforts which have been made to reach the ten millions of Moslems in China without being deeply impressed with the difficulties and apparent defeat which have accompanied this particular ministry. *China's Millions*.

Dr. Kohler says in his book *Jewish Theology*: "The leading spirits of Judaism recognized . . . the Christian and Mohammedan religion to be agencies of Divine Providence, intrusted with the historical mission of cooperating in the building up of the Messianic Kingdom, thus preparing for the ultimate triumph of pure monotheism in the hearts and lives of all men and nations of the world. These views voiced by Jehuda ha Levi, Maimonides and Nahmanides, were reiterated by many enlightened rabbis of later times. These point out that both the Christian and Mohammedan nations believe in the same God and His revelation to men, in the unity of human race, and in the future life; that they have spread the knowledge of God by a sacred literature based upon our scriptures; that they have retained the divine commandments essentially as they are phrased in our Decalogue; and have practically taught to men to fulfill the Noahitic laws of humanity. On account of the last fact the Medieval Jewish authorities considered Christians to be half-proselytes, while the Mohammedans being purely monotheists, were always still closer to Judaism."

Reviewing the "Book of Religion and Empire" Mr. A. Jeffery remarks in the *Moslem World* that "many Moslem apologists have been embarrassed over the question of miracles, seeing that Mohammad himself declared his inability to perform any." Perhaps Mr. Jeffery has

never read any Moslem book on the subject, nor does he seem to have ever come in contact with a Moslem Apologist. By the way what has he to say to Jesus' absolute refusal to show any miracle to the vile and wicked generation unless it was of his own suicide aided and abetted by the divine father. "I have arranged with my enemies to die on the cross," for that is what it comes to. Perhaps that was the greatest and the only miracle of Jesus. What does he mean by a miracle—a sleight of hand?

"Of the whole Christian community in India 90 per cent have come from the depressed classes, or the outcaste community. Of the remaining tenth of the community, about four-fifths are from the respectable Sudra classes. Of the remaining one-fiftieth, most are from the Muslim faith; of these again the majority were originally members of the Hindu Community, but they passed through Mohammedanism into Christianity. Probably not more than one in a thousand (of the whole Christian Community in India) comes from the Brahman Caste." Year Book of Missions in India, 1912.

There are four million Christians in the Indian population of about a hundred times as many, and they are mostly drawn from the outcastes and the lower social classes. Progress is slow, and of the four million a large number can hardly pass muster. They are poor dear children of dim and uncertain light, but they have been baptised. **By no means have they all been converted individually.** Economic motives have often determined their profession of faith, and the great colleges founded and maintained by missions have yielded but scanty harvests in converts. (The black face are ours.—Ed. M. S.). Few missionaries are happy about the result, and there is a perceptible movement in favor of closing miscellaneous col-

leges the residential college and college halls are, for the time being, the new toy of the Indian educationalist. It is a good toy, but . . . its story would ultimately be read in the history of the disappointments of well-meaning men who have striven "to bring from afar good to India." Premier Ramsay Macdonald in his book, "The Government of India."

DID JESUS INDOORSE POLYGAMY?

(See 25th Chap. Matt.)

As most Christians know so little about the Blessed Prophet Jesus, (on whom be peace and blessings of Allah), yet think that they know all; we will, with their assistance, examine this distinguished person whom they call God.

Before we turn on the searchlight I wish to remark that (since they say they do not like the Master-Prophet Muhammad, Peace be on him) because he sanctioned polygamy in his day and time, we will see if Jesus was any better in this respect. Furthermore, since the Master-Prophet appeared more than 500 years after Jesus, it seems that he felt a bit sorry for the people in the wretched condition in which the Nazarene left them, and told the men if they just had to have more than one wife, to take, not ten, but four.

Now we will turn our searchlight upon Jesus, whom Mr. Matthew has told us so much about. Fully exposed before us now, is the parable of the Ten Virgins. Mr. Matthew says that these are the words of the Prophet Jesus.

1st Verse says: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom."

What I am asking is: Did the bridegroom really intend to marry all ten of these virgins?

Verse 2 says: "Five of the virgins were wise and five were foolish."

Regarding this matter; it seems that the then prevailing custom of matrimony was, for each man to marry ten wives. Ten there must be, even if half of them were crazy.

Verses 3, 4 and 5 says: "They all slumbered and slept. The foolish ones had forgotten to put oil in their lamps, while the wise ones' lamps were filled."

Verses 6 and 7 says: "And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him; then all those ten virgins (ready to be married) arose and trimmed their lamps."

Verse 10 says: "While the foolish were gone to buy oil for their lamps, the bridegroom came (to claim all ten of the girls as his wives) and those that were ready went in with him to the marriage; and the door was shut."

Yes, here is the bridegroom locked indoors with five of his ten wives, while the extra five were up and out in the dead of the night, buying lamp-oil, hair oil, perfumes, etc., getting ready. And Jesus tells us the kingdom of heaven shall be likened unto this parable. Well, well, no wonder the bridegroom rejected the other five who came and knocked, for he already had four more than he needed. And this is but a sample of the New Dispensation they holler so much about. Polygamy? Well, this caps the climax.

Shaikh Ahmad Din,
St. Louis, Mo.

OMAR'S ORDER TO HIS GENERAL

"I command thee and thy fellow combatants to fear God under all circumstances, for to fear God is the best of preparations against the enemy and the wisest of stratagems in war. And I bid thee and those that are with thee to guard themselves against sin more vigilantly than against your enemy, for the sins of the army are more dangerous

for it than its foe. If it be not so, we have no power against the enemy, for they excel us both in number and equipment. If we are equal to them in sinfulness, they are our superiors in strength. If we do not overcome them by means of our moral excellence we shall not overcome them by our strength. Know that there are guardians set over you by God and they know what you do. So refrain from doing shameless deeds. And ask the aid of God against your own weaknesses, just as you implore His assistance against your enemies. I do the same for myself and for you. Be gentle to the Moslems in matter of journey: compel them not to make such long journeys as may tire them, nor let them make shorter journeys than they can easily perform, until they reach the enemy without their being fatigued by their travelling; for they are going to an enemy who stays at home and whose army is intact. Halt for a day and night every week. Let your camp be away from the habitations of those who have made peace with you and have come under your protection and let none of your companions enter them except those of whose piety you are sure. And thou shouldst have with thee such of thy own countrymen or the people of that country of whose sympathy and truthfulness thou art confident. For the information of a liar will be of no use to thee even if he tells thee the truth in certain matters. When thou approachest the land of the enemy, send before thee many scouts, and disperse small parties between thyself and the enemy. Set up guards over the army and be on thy guard against night attacks to the best of thy power. God is thy patron and the patron of those that are with thee and He is thy helper against thy enemy, and He is one who is called upon for help."

Are Christians Following the Teachings of Christ? There has

been no teacher on earth whose teachings have been so vauntingly admired and at the same time so utterly neglected as those of Christianity, and ask how many Christians are carrying them out.

"Lay not up for yourselves treasures upon earth." Matt. VI:19.

"A rich man shall hardly enter into the kingdom of heaven." Matt. XIX:19.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. XIX:24.

"No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. You cannot serve both God and Mammon.

"Therefore I say unto you, take no thought for your life, and what ye shall eat or what ye shall drink, nor yet for body what ye shall put on." Matt. VI:24, 25.

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. XIX:21.

"Resist not evil: but whatsoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whatsoever shall compel thee to go a mile, go with him twain." Matt. V:39-41.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. VI:34.

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." Matt. X:9.

"If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish and not thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it

from thee: for it is profitable that one of the members should perish, and not thy whole body should be cast into hell." Matt. V:29, 30.

One injunction of Jesus pertains not to all his followers, but is only meant for such of them as have the courage to act upon it. When the disciples of Jesus said to him, "In the case of man be so with his wife, it is not good to marry," he replied, "All men cannot receive this saying, save they to whom it is given." These words show that Jesus preferred celibacy to marriage. The words that follow show that a life of celibacy was with him the ideal life, and those that made themselves eunuchs to enter the kingdom of God were ideal men. "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men; and there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

DYING LIKE CHRIST

A man, on being told by his doctor that he was dying, sent for two Catholic priests. These holy vultures, thinking there would be some rich leavings, came posthaste and were requested to stand one on each side of the bed, when they asked him if he wished to confess and receive the last hokus-pokus. The priests were told he did not. "Why, then, did you send for us?" they asked. "Because," said the dying man, "I want to die like Christ did—between two thieves."

MOSLEMISCHE REVUE

A German quarterly published in the interests of Islam. Edited by M. Sadrud Din, Moslem Missionary, Gieschbrecht-Strasse 5, Charlottenberg, Berlin, Germany. Annual subscription 4 marks (gold).

WHAT IS ISLAM?

Islam is a very simple faith. It requires man to recognize his duties towards God, his creator, and his fellow creatures. It teaches the supreme duty of living at peace with one's surroundings. It is preeminently the religion of peace. The very name "ILAM" means "PEACE." The goal of a man's life according to Islam is peace with everything, peace with God and peace with man. Quran, the holy book of Islam, tells us that the final abode of man is the "house of peace," where "no vain word or sinful discourse" will be heard. The Holy Prophet of Islam says that "a follower of Islam in the true sense of the word is one whose hands, tongue, and thoughts do not hurt others."

OBJECT OF A MAN'S LIFE according to Islam is its complete unfoldment. Islam teaches that man is born with unlimited capacities for progress. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development, and it rests solely with himself to make or mar his fortune. "We created man in the best make," says the holy Quran. **CARDINAL DOCTRINE of ISLAM** is the Unity of Godhead. We believe in one God who is All-Good, All-Mercy, and All-Power. He is Perfect and Holy, All-Wisdom, All-Knowledge, and All-Truth. These are some of His great attributes so far as we can understand. He is free from all defects, Holy and Transcendent. He is personal to us in so far as we see His attributes working for us and in us, but He is nevertheless impersonal, because He is Infinite, Perfect, and HOLY. We do not believe that death, decay, or sleep overtake Him, neither do we believe that He is a helplessly inactive and inert force. Nothing happens without His knowledge and Will. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. This Unity of God is the first and foremost pillar of Islam, and every other belief hangs upon it.

Prophethood of Muhammad is the second pillar of Islam. We believe that God through His infinite Mercy and Grace has been raising great teachers throughout the ages, in all countries and all climes. We do not believe that His Bounties have been restricted to one place or people. Hence we honor and respect all the great teachers of the past. We honor Buddha, Rama, and Krishna of India, Confucius of China, and Zoroaster of Persia much the same way as we do honor Moses, Abraham, and Jesus. We regard them all and many more as the heavenly teachers born to reform and regenerate man and lead him to God. We draw no line of discrimination. All we add is that Muhammad was also a great teacher and a Prophet of God, though from the magnitude and the extent of his work we regard him as the greatest one of them all. Yet we do not believe that the divine door of prophecy is closed for the future, though it is now in the footsteps of the Master-Prophet Muhammad that each one has to walk. Our own age has not been without its own witness, for in Ahmad of India we have the Prophet of the age whose sole mission has been to lead mankind to the sun of Islam. That is why we regard Muhammad as the seal of the Prophets, for without Muhammad's yoke nobody can be the leader and teacher of mankind.

The **QURAN** is our sacred book. Just as we believe in all the prophets of all places and times, so do we believe that all religions had their origin in truth and righteousness, but with the lapse of time truth was either forgotten or became overlaid with human inventions. Instead of truth people began to teach commandments of men. Moreover, some of those teachings were of a local or temporary nature, and to these a universal character was assigned. We believe that our holy book preserves and includes all those teachings that are of permanent nature and supplies additional teachings of a universal nature that can help mankind in its never-ending march of progress. We hold the Quran as the very Word of God which has superseded all previous teachings. It is the final code for man's upward course of life.

Life After Death is another pillar of Islam. We believe in the resurrection of the dead. Yet how it is to come about we do not know. This much we are told, that the next life is to be no new one, but a continuation of the present to manifest the hidden realities here. We are, moreover, told that this new phase of life will have an unlimited scope of progress. Salvation, we believe, begins in this very life, and the next life is to see only its unfoldment. "He who is blind in this life will be blind in the next, too," says the Quran. Such an one shall have to wait for his period of "purge" to let the scales fall from his eyes. Yet, according to Islam, nobody is doomed in the Christian sense of the term. Everyone in the end will see his way to eternal progress. But it does not mean that we regard the next life as imaginary. Nothing can be more real than that. We believe the spirit must be encased in some sort of body to function properly, and we cannot conceive a spirit existing without a body. So we believe in a future blissful state

in which both body and soul must work out their own destiny. What that body would be like we can't say; maybe it is a sublimation of the earthly material.

We believe in angels and we believe in predestination in so far that God is all-knowing. But we believe in the accountability of man, who has been provided with the means and power of discrimination. We do not believe that any other person can suffer to undo our mistakes; neither do we believe in the vicarious atonement. We believe that our mistakes do entail misery and suffering, but we can just make it up by right living. "No burdened soul can bear the burden of another," says the holy Word of God. Sincere repentance, however, we believe, secures forgiveness. "Oh My servants who have transgressed to your injury, despair not of Allah's Mercy, for all sins doth Allah forgive, Gracious and Merciful is HE." Quaran, XXXIX, 54.

We believe in prayer, fasting, and almsgiving, and we believe in the all-pervading and all-prevailing Mercy of God. There is no priesthood in Islam. Any and every true believer can lead in prayers, provided he is versed in his religion. There is no need for any ordination. It is sufficient that he is a good Moslem.

Excepting the differences of spheres in certain aspects of life, Islam does not recognize any difference of sex. "Man and woman have been created out of the same essence;" "women have as much rights and obligations as men have;" "women are the garments of men as men are the garments of women," says the holy Quran. The holy prophet of Islam says, "The best one among you is he who is best towards his wife and family." "Heaven lies at the feet of your mothers," is another of his well-known sayings.

Islam forbids impurity of every kind. Cleanliness of body and mind is a prerequisite for a Moslem. His body, his food that makes that body, and his thoughts that arise in that body must all be clean. That is why pork, wine and gambling are absolutely forbidden.

Science and knowledge have always been encouraged in Islam. Throughout Islamic history you will not find people being persecuted for the sake of their having made certain discoveries in science and art. Islam has ever been the champion of rationalism and scientific research. Islam claims to be a rational faith and undertakes to satisfy reason and conscience both. It does not recognize any color bar, but on the other hand condemns it openly. It teaches the universal brotherhood of man and the greatest wonder and the miracle of miracles is that among its followers it has obliterated and practically effaced all ideas of racial or color superiority. In the sight of God all are equal and therefore a king and a slave stand side by side, shoulder to shoulder in the prayer house. In society this distinction of high and low, rich or poor, white or black is prominent by its absence, and this fact has been admitted even by the worst enemies and detractors of Islam. Says H. G. Wells, "Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, color, language that makes the bond of Christian brotherhood seem a futile sentimentality."

The **ETHICS OF ISLAM** may be summed up in the words of the holy Quran: "Let divine baptism be your goal, and what can be better than divine baptism?" The holy Prophet said: "Develop divine attributes and manners in you." Another piece from the Quran to the same effect is as follows: "Blessed are they who fulfill the covenant of God and break not their compacts; and who join together what God has bidden to be joined; and fear their Lord and dread the evil reckoning; and who from desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret as well in open out of what We have bestowed on them; and turn aside evil with good; for them there is the recompense of that abode, gardens of eternal habitation into which they shall enter, together with such as shall have acted rightly from among their parents, their wives and their posterity, and the angels shall go in unto them by every portal (saying), peace be with you, because you have endured with patience."

Islam has been the greatest social and democratic force in the world, and the future of the world lies at the feet of Islam and nowhere else. The one distinctive feature of Islam is that it is a living religion. It promises and gives the spiritual blessings which were given to the former peoples. The door of prophecy it keeps open for all times and its devotees can have a direct communion with God like the prophets of old. Will you not accept it and be blessed?

For further particulars apply to

M. MUHAMMAD DIN,

4448 Wabash Ave., Chicago, Ill., U. S. A.

HEADQUARTERS, QADIAN, BRITISH INDIA.